

**The Brethren Evangelist**

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ASHLAND, O., Sept. 7, 1887.

The General Conference of the Brethren Church will be held at Ashland, Ohio, Sep. 21, 1887.

**Railroad Arrangements.**

Purchase a first-class ticket at your station, either limited or unlimited, (the unlimited may be cheaper), and then ask your ticket agent to give you a printed certificate of the Traffic Association, filled out. Bring the certificate with you to Ashland.

If you cannot purchase a ticket through to Ashland, buy to some convenient point and then purchase another, taking a certificate for each ticket purchased.

Mansfield is a good point to purchase tickets to if you cannot get one to Ashland.

With the certificates you bring with you, signed by Edward Mason, after you are here, you will be entitled to tickets at one-third rate to return on.

**Subjects of Church Controversy.**

The scriptures hold up as detestable the one who causes divisions in the church. As the one who causes divisions has a ban placed upon him, it is a very serious matter to incite divisions, and it behooves every one who desires to enter the portals of heaven, to take heed how he conducts himself in his connection with subjects of church controversy. Men are often poor philosophers, poor indeed, and to deal rashly with matters that should be handled in meekness, entails untold agony upon many.

The parable of the wheat and tares is a lesson for us in this department of human experience. A sower sowed good seed in his field, and while he slept, an enemy sowed tares. The question then arose whether the tares should be pulled up? The great Philosopher decided that they should not be pulled up, but be allowed to stand until the harvest, when they should be gathered and burned. This lesson should be utilized by every one who enters into controversy upon subjects which involve the unity of the church. As a rule there is more wisdom in holding the right than in denouncing the wrong in scathing terms. The latter must sometimes be done; but he who makes denunciation the chief weight of his writing or speaking errs greatly. Often more can be done to plant the truth beside the evil, and then let it grow. Error can not bear the light of truth. If truth is faithfully developed at its side, it will succumb.

The grievous fault that we poor mortals have is, that when there is difference of opinion between us, that is the first thing that we are most certain to name, the first thing we are most apt to write about. There are too many so thoroughly imbued with their opinions that they can not write an article for the press or preach a sermon for the people, without making their difference the prominent point for consideration. These are the men who create divisions and fall under the anathema of the scriptures.

To avoid this iniquity molehills should not be made into mountains. When there is difference of opinion upon minor points, they should not be so magnified. Brethren will agree upon all the principal points of doctrine, and yet divisions may be caused when there is no oc-

casion for one, upon some trivial matter which will disappear when the mist of controversy is cleared away, while the wreck of contending forces remain to tell its own sad tale.

**A Church for the Brethren.**

The one thought which should be greater than all others to those who are taking an interest in the Convention, is that there should be a church for the Brethren. There is still a lingering tendency to get up a church to suit the German Baptists, or some other denomination. There is a too earnest inquiry to know what "the people will say," or what will the German Baptists say? We want to say here, broad and long,

We  
want  
a  
church  
for  
the  
Brethren,

and not a church to suit the German Baptists or any other religious denomination instead of our own. We are occupying false ground when we are anxious to know how to get up a church that will satisfy our opponents, and yet this seems to be the only anxiety of some. The study should be to conduct a church that will please God and Christ, ignoring completely the cry of the persecutor. It is folly to attempt to hush their mouths by any kind of maneuvering. The more there is done the less is accomplished on that line.

Attempts to hush the persecutor is policy, and this God hates. Christ admonished his disciples to be wise, but this does not mean that we should hesitate to do what we believe is best because opponents will endeavor to make capital out of the adopted course. No, never. God loves works prompted by true faith in him, and such works will not be unfruitful.

Every delegate to the coming Convention should be brim-full of the desire to please Christ and encourage the Brethren cause, and act as though there was no German Baptist or Old Order church in existence. Every step made should be entirely free from bias through any influence from that source.

**How Christians Should go to Law.**

1 Cor. 6: 1.—Dare any of you, having a matter against another, go to law before the unjust and not before the saints?

The scriptures pursue the wise method of not removing an evil without putting something good in its place. Such is the case in the matter of going to law.

A great deal has been said about going to law, and there is church legislation forbidding the practice by more than one church. But the churches that put away law do not make provision to fill the vacancy with something better.

The scriptures sanction going to law. The text at the head of this article is an authority. The sacred writer does not censure any one for going to law, but there is a proper place and a wrong place to do it. So long as sin is in the world and men are in possession of their passions which they have through nature, there will be differences between brethren which they cannot har-

moniously settle. This makes a demand for judges, and where there is a judge, the cases must be stated that he may understand them and render a correct decision.

But Christians are to go to law before the saints, and not before the unjust. When two brethren can not agree upon any matter of business, they are not to appeal to worldly courts, but to their brethren. The parties at difference should decide upon a brother who shall sit as a judge between them. To him the case is to be presented, and a decision received from him.

St. Paul makes it a great wrong for a brother to go to law against a brother before unbelievers, and shames the brethren to whom he wrote for doing so. He asks whether there is not one among them wise enough to judge between brethren, when they are to judge the world at the last day; and not men only, but angels also. Thus he places the matter very forcibly before the mind. On this subject the discipline of the church which God has written cannot be misunderstood. It is wholly wrong for brethren to go to law before the secular courts. Their cases should be brought before courts within the borders of the church, and disposed of there.

In harmony with this doctrine, the early Christians were wont to take their differences to a court in the church and not before unbelievers. The custom was so general in places that the bishops were constantly engaged in hearing cases and deciding differences which arose between brethren. Not only did the ecclesiastical courts of the early church render decisions of minor importance between brethren, but they censured Emperors and Kings also. This practice was commenced by John the Baptist, who condemned Herod because he committed a crime in marrying. Faithful men continued to do the same. Babylas, a servant of the Lord, denied entrance into the church to one of the Roman Emperors, because he had committed a barbarous murder upon the son of a confederate prince. When he attempted to enter his church he expelled him as he would a vile and worthless slave. This bravery astonished unbelievers and exalted the name of Christianity. Even its enemies had to acknowledge astonishment at the action of the holy man. But, he, like John the Baptist, lost his life in thus defending the name and honor of the Christian church. The reader can gather a faint idea of the faithfulness and bravery of this bishop, by imagining himself the pastor of a church, and when a great king attempts to enter in time of service, he meets him at the door and did not allow him to come in.

St. Ambrose is another example of this kind of bravery. Theodosius the great, was one of the most famous emperors of all antiquity. On one occasion, when in a passion he ordered the murder of a number of innocent people. After this he ventured to enter the church of Milan, which was founded by St. Ambrose, and he met him at the door and forbade him to enter, and it was after a bitter repentance only that he allowed him to enter and again partake of the symbols of the Lord's table.

**EDITORIAL ITEMS.**

Last Wednesday a telegram came here for Bro. Mason, informing him of the death of brother Samuel Oaks, of Pleasant Hill, and requesting him to preach the funeral, which took place on Thursday. Unfortunately brother Mason had left Dayton and was out with his family in Wayne County. This we did not know, so the telegram did not reach him in time.

Brother Holsinger hints that better rates could be obtained for the Convention from the railroad companies. Bro. Henry probably does not keep in mind that since the Inter-state Commerce law has been in force that the Railroads cannot make any arrangements. It is taken out of their hands. The Central Traffic and Trunk line associations make all arrangements now. And it is only through them that we can obtain special rates. The same rates are obtained from all railroads. We have done all it is possible to do in this matter.

Brother Mason has preached the funerals of four persons during the last three weeks, the sum of whose ages amount to 337 years; viz., 84, 93, 90 and 70 years respectively.

A man came into a street car recently, and after taking his seat, pulled out some silver, from which he selected a twenty-cent silver piece. When the conductor came around, he asked for a "quarter's worth of tickets," tendering the twenty-cent piece in payment. The conductor looked at it a moment, and then put it into his pocket, and gave him his tickets. The eyes of the purchaser sparkled with joy, and exultation could be seen in every feature over the fact of having got five cents advantage over the conductor. A passenger who had seen the whole transaction, went to the rear of the car and asked the conductor if he knew what the man had given him. "Of course I do," was the reply. "Then how did it come that you gave him a quarter's worth of tickets?" was the next question. "Because I noticed the date, and saw it was a rare coin, and that I could get \$1.75 for it around the corner," said the conductor. Thus the man in his eagerness to cheat the conductor, cheated himself out of \$1.50. Avarice and dishonesty often overreaches itself in this way.

In conversation with a prominent minister of the United Brethren church we learned that that church was on the verge of a very serious schism. It seems that a new constitution has been formulated, which has not yet been adopted by the general conference. Yet the churches are instructed to elect their delegates in accordance with the unadopted constitution. There is a strong minority that object to the new constitution. The main difference between the new and old is about secret societies and the election of delegates. The new constitution demands that the ministers elect the delegates to the general conference. The present outlook now, we were told, is that at the time of the next general conference in 1889, there will likely be two conferences. One set of delegates elected in accordance with the old constitution of '41, and another set elected in accordance with the unadopted constitution. This means division.

There are now three meeting houses being built in the Miami Valley.

There seems to be a great demand for efficient ministers. Young churches are springing up so rapidly that our ministerial force is tried to its utmost. We hope the day is not far distant when we will be fully equipped to meet all emergencies.

If any one writes to Sister Lelia Moore, Indianapolis, Ind., we would be thankful to have him mention that her paper is going to Indianapolis, Ind., regularly, but as she has neither given her street number or box to us we cannot get mail matter to her.

Bro. A. P. Miller will represent the Carleton, Neb., church at the Convention.

Bro. A. A. Cober will take charge of the Farmersville, Lexington and Winchester churches in the renowned Miami Valley October 1st. Bro. Mason will preach for the Glenford and Bremen churches beginning at that time. These brethren have been trying to accomplish this exchange for some time, and now it has been consummated.

Bro. Jacob Lichty writes us to suggest that arrangement should be made with John N. Abbott for railroad rates to the Convention. For the benefit of

our western delegates, we would say that Bro. E. L. Yoder will no doubt secure rates West of the Mississippi River. Since the Inter-State Commerce Law has gone into force, this country has been divided into four districts, known as the Trunk Line, Central, Southern, and the district west of the Mississippi River, the name of which we have forgotten. These districts are placed under an officer through whom all business must be transacted. The officials of the railroad companies have nothing to do in fixing special rates over their own routes. This is all left to the above four Passenger Associations.

A brother writes us that our "proff" reading should be more closely looked after. We suppose he meant proof reading and it shows to what degree of perfection some of our critics have attained.

Bro. Cassel is partial to "Progressive Christian" as a title for our church paper. We are like-minded. That title is one which we admire, and wish it had been continued.

We acknowledge the receipt of an invitation to the wedding of John J. Roop to Miss Ida M. Kurtz, at the residence of the bride's father, Mr. John Kurtz, at Williamsport, Dakota, Sept. 15th, 1887. They were formerly citizens of Ashland. We extend our hearty good wishes.

Bro. B. G. Frederick, of Ripon, Cal., says, "I saw in a late EVANGELIST something about a creed. I think our present creed is all sufficient. I do not see any room for any amendments."

Bro. H. R. Dooly, of Fredericksburg, Md., writes, "My wife and I are isolated members in this part of Maryland. We would try to do our part if some Brethren minister would come through here and preach a few sermons for us."

Sister Barbara Keim, of Nebraska, is now visiting amongst her relatives at Myersdale, Pa. Sister Keim is a daughter of old Uncle Dan Beachly, of Meyersdale, and consequently a sister of Dr. U. M. Beachly and Sister McKinley. She has been living for many years in the west. For the last few years she has been sorely afflicted with a tumor. She came east recently to her old home, and now lies at the home of Dr. McKinley apparently near her end. Her husband Bro. Lewis Keim has been telegraphed for, and no doubt is there by this time. We still hope and pray that our sister will be spared. May the Lord so bless the anxious, loving ones that they may bow submissively under the rod.

In a late Cincinnati Enquirer we see that Bro. William A. Deeter, of Pleasant Hill, Ohio, son of the late Elder Michael Deeter, has found a very valuable marble quarry on the old home place. Some years ago it was discovered by digging a well in the vicinity. It is only lately that it has become a certainty. Good judges proclaim the marble a superior quality. It lays in regular layers from 2 to 4 ft. thick, and probably to the depth of 22 feet. The layers differ in quality and shading, the deepest being the best. The marble lay under two 10 ft. layers of beautiful blue stone. There has been found too, a nugget of silver ore. We wish the Deeter brothers abundant success.

Bro. J. H. Worst and family now contemplate a visit east during the coming winter. It all depends upon circumstances whether he will come as far as Ohio. We are very anxious to have him come to this state. Now any congregation desiring his services in Ohio will please communicate at once with Bro. Edward Mason, Ashland, Ohio.

Bro. J. H. Swihart commenced a series of meetings at Prattville, Michigan, about September 1st.

One of Bro. Abner Brown's daughters united with the church during the late meetings held in the locality where he resides, by Eld. J. H. Swihart. Bro. Brown is a Trustee of Ashland, College. If our memory is not false, Bro. Brown's daughters are teachers, and will make valuable toilers in the vineyard of the Lord.

An annual meeting committee has been in the locality of Buchanan, Michigan, and caused the majority of a congregation there to make an advance in favor of progression.

It will be noticed in Bro. Beer's correspondence that the Tiosa church has met brother Fitzgerald on terms of peace and granted him a letter. Bro. Beer asks an interest in the prayers of the brethren that he may do what is